

UNIT
D

Muslim Lifestyle

| | | |
|---------------|-----------------------------------|-----|
| Chapter One | Hayaa': Modesty, Shyness | D2 |
| | and Honor Combined | |
| Chapter Two | Males and Females | D10 |
| Chapter Three | The Islamic Etiquette of Clothing | D22 |
| Chapter Four | Hijab, an Act of Modesty | D32 |
| Chapter Five | Surat-ul-Ma'arij | D42 |
| Lesson 1 | Surat-ul-Ma'arij: Verses (1-18) | D42 |
| Lesson 2 | Surat-ul-Ma'arij: Verses (19-35) | D47 |
| Lesson 3 | Surat-ul-Ma'arij: Verses (36-44) | D52 |
| Lesson 4 | Tajweed: The Qalqalah | D56 |

UNIT

D

CHAPTER

ONE

Hayaa': Modesty, Shyness and Honor Combined

CHAPTER OBJECTIVES

- 1 Learn what hayaa' is.
- 2 Appreciate and understand the place of hayaa' in Islam.
- 3 Learn the relation between iman and hayaa'.
- 4 Learn the virtues and the benefits of hayaa'.
- 5 Recognize the levels of hayaa'.
- 6 Realize how the society would be without hayaa'.
- 7 Learn and memorize the three ahadeeth about hayaa' in this chapter.
- 8 Become inspired to adopt hayaa' as a virtue throughout your life.

VOCABULARY

Al-Hayaa' الحياء

Lena went on a field trip to a national park with her class. It was hot in the afternoon as the group finished lunch by the lake. Some boys and girls wanted to swim, so they changed and plunged into the water. Lena sat aside and started to read a book she had brought with her. Lena's friend Kim invited her to swim with the rest of the group. Lena politely declined the invitation. When Kim asked if Islam prohibits swimming, Lena explained that Islam allows girls to swim when only girls are around and proper swimming suits are worn. Lena added that she has

a feeling deep inside that made her uncomfortable undressed in front of boys. Kim became eager to understand Lena's feelings. "What is that feeling?" Kim asked.

"I know how to describe it in Arabic in one word, but not in English. It is kind of modesty, shyness, and honor put together."

Kim became more intrigued, "What do you call that in Arabic, Lena?"

"It is called hayaa'," Lena answered.

D2

What is Hayaa'?

Hayaa' comes from the Arabic word hayah, which means "life." This term covers a large number of concepts. In English, it may be translated as modesty, shyness, self-respect, bashfulness, shame, or honor.

According to Islam, hayaa' is an innate urge that causes the believer to avoid anything that is indecent, shameful, or terrible. It keeps the Muslim from behaving in a bad, evil, or shameful manner.

Recognizing bad actions as evil acts, being fearful of Allah to fall in to these bad actions, and feeling ashamed in front of the community, are all ways of acquiring hayaa'. Iman and hayaa' are linked. When there is iman, there is hayaa', and vice versa. All of us are born with natural hayaa'. However, it is subject to being spoiled and lost due to the environment and dominating culture. Bad TV shows and Internet sites also have their negative and destructive impact on hayaa'. Muslims need to be aware of such challenges



exert their efforts to overcome them, and protect the natural hayaa' in their characters.

حديث شريف

Hadeeth Shareef

عن يعلی بن أمیة رضي الله عنه قال : قال رسول الله ﷺ :
" إن الله تعالى حييٌ ستيرٌ يحبُّ الحياءَ ويحبُّ السَّترَ "
رواه أبو داود والترمذي والنسائي

Ya'la Ibn Umayyah narrated that the Prophet ﷺ said:
"Allah, Most High, in Heaven, is Hayiyy (Bashful), Sitteer (Shielder). He loves hayaa' (Bashfulness) and sitr (Shielding; Covering)."

Reported by Abu Dawood, At-Tirmithi and An-Nasa'ee

D3

Hayaa' is Part of Faith

Al-Hayaa plays a huge role in the lives of Muslims, because it is a very essential part of iman, or faith. Ibn Omar narrated that once the Prophet ﷺ came upon a man who was criticizing his brother for having hayaa', saying: "You are so modest (or so shy)," as if he meant to say that this had harmed his personality. The Prophet ﷺ said to him: "Leave him, for hayaa' is from faith."

[Reported by Al-Bukhari]



The Prophet ﷺ also said: "Al-Hayaa' is a part of iman." [Reported by Muslim]. "Al-Hayaa' and iman are two companions that go together. If one is missing, the other is also lacking, too," the Prophet ﷺ said in another hadeeth. [Reported by al-Hakim].

In essence, the Prophet ﷺ does not mean that if a person lacks hayaa', he or she becomes a disbeliever. He means that he who lacks hayaa' is missing a very important part of iman. Thus, his iman is incomplete.

Hadeeth Shareef

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
"الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً، أَعْلَاهَا لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ
الْأَذَى مِنَ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ"

رواه البخاري ومسلم

"Iman has seventy some branches. The highest [in importance] is la ilaha illAllah, 'There is none worthy of worship except Allah', and the lowest of them [in importance] is to remove something harmful from the road. And al-hayaa' is a branch of iman."

Reported by Al-Bukhari and Muslim

Other Virtues of Hayaa'

1. Allah loves Hayaa'.

The Prophet said: "Surely Allah has hayaa' and is the Protector. He loves hayaa' and people who cover each others' faults." [Reported by Al-Bukhari]

2. Hayaa' Is One of the Great Virtues of Islam.

The Prophet ﷺ said: "Every faith has a [special] character. The character of Islam is Al-hayaa', or modesty." [Reported by Abu Dawood]

D4

There Are Two Ways to Acquire Hayaa'

1. Natural hayaa'
2. Acquired hayaa'

Natural hayaa' is something that you are born with. You feel it in you without much effort. For example, you don't like others to see parts of your body, or you feel shy to take money from a relative on Eid or other occasions, or you hate to speak loudly in a quiet gathering.

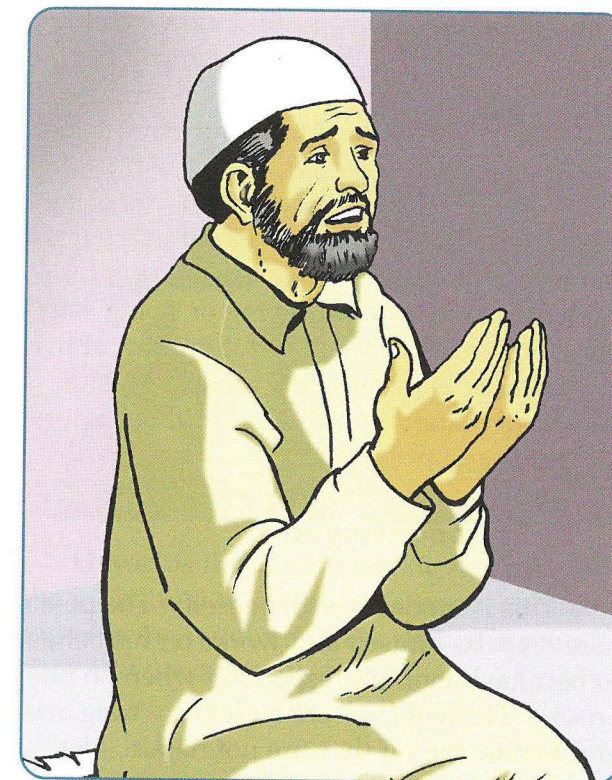
Acquired hayaa' is attained as a result of learning about this virtue, and observing others practicing it. Realizing the glory of Allah and His attributes helps us to acquire hayaa', and to avoid shameful behavior. For example, many new Muslim brothers and sisters refuse to go to the beach with swimsuits or wear revealing clothes, although they used to do that before they became Muslims.

Levels of Hayaa'

1. Spiritual Hayaa'

This is modesty before Allah. This is when one experiences an urge or an inclination to do something disliked by Allah. The person here instead obeys Allah's orders, and he avoids all actions that displease Him. This reflects how the Muslim believes in Allah and respects His orders. He or she feels embarrassment in the heart when showing a shortcoming before the Great Lord.

Through spiritual hayaa', a Muslim reaches the peak of behavior. What this means is that if they do, or say, or see, anything wrong, or even commit the tiniest sin, they start to feel extremely bad and embarrassed,



or they feel extreme guilt in their heart. This builds a high degree of God-consciousness and that is what strengthens the believers' commitment to Islam.

Prophet Muhammad ﷺ once said: "Be modest before Allah, as is befitting Him." They said: "We are modest before Allah, Al-hamdu-lillah." The Prophet ﷺ said: "That's not what I mean. The one who is modest before Allah as he should be, let him be mindful of his head and what it thinks about. And be mindful of his stomach, and what it takes in. Let him remember death and destruction. And whoever desires the Hereafter leaves the ornaments of this life. Whoever does all that has become modest before Allah, as is befitting Him." Reported by At-Tirmithi.

2. Social Hayaa'

This is modesty before people. It consists of treating them fairly, withholding one's harm from them, and not showing them any ugly side. This starts with one's relationship

D5

with his or her family. For instance, a child who avoids doing something displeasing to his mother, or a wife not wanting to do something displeasing to her husband, are practicing social hayaa'.

The person here interacts with others and the society in an honorable and moral manner. He or she will treat others with respect. For example, a student is careful about saying or doing something incorrect or disrespectful in front of his or her teacher. In general, the modest Muslim avoids all immoral or disrespectful behaviors like obscenity and profanity.

3. Personal Hayaa'

This is modesty with oneself. The person here respects himself and works on his behavior to become honorable, especially when no one is around. He avoids all shameful or wrong acts and habits, even if they are not haram, like searching through the trash, or wasting time.



A High Level of Hayaa'

A'ishah رضي الله عنها once said, "I used to enter my house where Rasoolullah and my father were buried and take off my garment. I was telling myself that only my husband and my father were buried there; but when Omar رضي الله عنه was buried along with them, I swear by Allah that I did not enter it without having my clothes wrapped around me, owing to modesty regarding Omar." [Reported in At-Tirmithi and Ahmad]

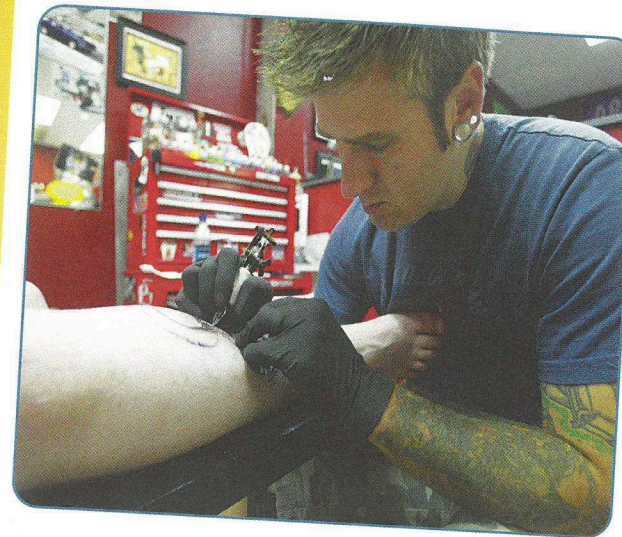
The World Without Hayaa'

Although there are many people around the world who experience hayaa', there are many others who do not. We can see many people who demonstrate bad manners and shameful life styles. They lie, cheat, and deceive others. They use vulgar language, wear revealing clothes, and drink, or do drugs. Others act rude with their parents, teachers, and elders.

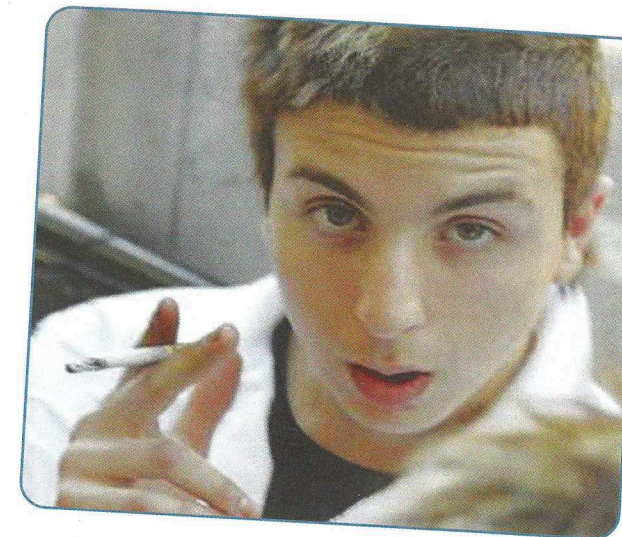
When walking the streets, or going to the malls, you may see teens smoking, despite their parents wishes, and they may even



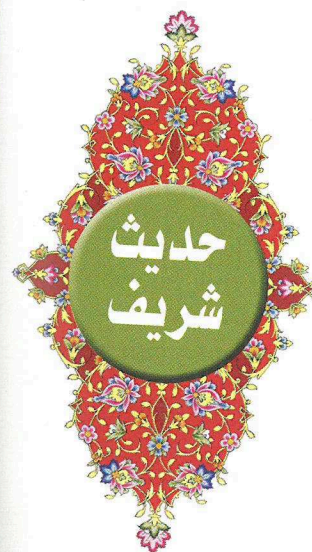
D6



drink and drive, causing fatal accidents. Many others go to the extreme and commit dangerous crimes like mugging, robbery, and murder.



Hayaa' is the natural feeling that causes the individual to shy away from even thinking of being involved in the shameful practices and lifestyles mentioned.



Hadeeth Shareef

عن مسعود بن عقبة الأنصاري قال: قال رسول الله ﷺ :
"إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأَوَّلَى إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتَ."
رواه البخاري

Abu Mas'ood 'Uqbah bin 'Amr al-Ansari al-Badri رضي الله عنه reported that Rasoolullah ﷺ said:
"Among the things that people have found from the words of the previous prophets was: 'If you feel no shame, then do as you wish.'"

[Al-Bukhari]

Main Lesson of the Hadeeth

Imam Ibn Rajab said that the meaning of the hadeeth is: "If you have no modesty, then do whatever you wish, and Allah will punish you for what you do." This mode of expression is well known in the Arabic language, and it is used for threatening someone. Imam

Ibn-ul-Qayyim, who is a scholar from the eighth Hijrah century, believes that the meaning is: "If a person does not have any modesty, then there is nothing to prevent him or her from doing anything."

Hayaa' is one of the most important factors that keeps a person from committing a sinful act. If a person has no hayaa', he or she will do almost anything.

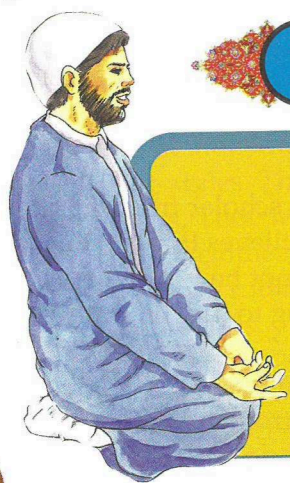
D7

Hayaa' in Our Modern Society

It is unfortunate that today, and because of the misuse of technology, the great concept of hayaa' is threatened. For example, many people are taking advantage of TV, the Internet, MP3's, and other technology in a negative manner. Muslims should learn to master and use Information Technology (IT) positively to promote what is good and beneficial.

The same thing can be said about the media, where it is entertainment oriented. Entertainment is taking new destructive directions which negatively affect the concept of hayaa' a great deal. If hayaa' is distorted, iman (faith) can be distorted too. The chances of committing sins and evil will be increased, and the chances of delaying or neglecting religious obligations will be higher as well.

Even chances of committing crimes will increase due to these new directions of entertainment, where crime, drug addiction, distrustful acts, and adultery are all looked at as means of entertainment. Semi-naked bodies, and songs that promote evil are aspects of the new entertainment industry. Unfortunately, Muslims tend to borrow media material from the West without any kind of evaluation, filtering or classification. More instructions and guidelines are needed from media organizers regarding the nature of movies and TV programs.



FAITH IN ACTION

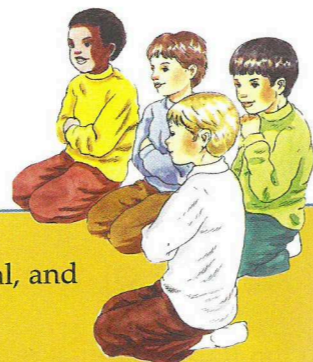
- ★ Always have high levels of spiritual, social, and personal hayaa'.
- ★ Always avoid watching, hearing, saying and participating in anything that is haram, or even questionable, in Islam.

Misunderstanding of Hayaa'

Hayaa' can sometimes be misunderstood and taken as a justification for not doing something or giving up an obligatory act. For example, being silent or passive in the presence of falsehood or oppression is no reason for claiming hayaa'. Another example is using Hayaa' as an excuse for not encouraging good or discouraging evil. There is another good reason for not doing these acts, such as considering the most likely expected harmful consequences.

Another example is using hayaa' as an excuse for not doing what is correct and allowed. You know that something should be done and it is good and allowed, or it is even a recommended or obligatory act. However, you simply give up and do not do it because of a claimed hayaa'. Not giving sadaqah (charity) to a needy person in front of others, not taking away a harmful material from the street, or not helping or giving a hand to a disabled or an elderly person to cross the street are good examples of this phenomenon.

Source: www.Fortyhadith.com (with some modification)



CHAPTER REVIEW

Projects and Activities

1. Write a 300-word essay, or a story about hayaa'.
2. List ten behaviors that reflect a lifestyle full of hayaa'.
3. List ten behaviors that reflect a lifestyle which endangers hayaa'.
4. Write a skit about hayaa'.
5. Help a friend to quit a habit that contradicts hayaa'.



Stretch Your Mind

1. There are many norms and lifestyles that people take as normal, although they contradict the virtue of hayaa' in Islam. Select one of those negative lifestyles and write how you will try to avoid it.
2. "Technology made it more challenging to observe hayaa' in modern days." Discuss whether you agree or disagree with this statement, then list things a Muslim should do to counter this dilemma if you agree with the statement.



Study Questions

- 1 Define hayaa'.
- 2 Describe the relation between hayaa' and iman.
- 3 Describe three virtues of hayaa'. Support your answer with ayaat and ahadeeth.
- 4 How does a person acquire hayaa'?
- 5 What are the three levels of hayaa'? Briefly explain each of them.
- 6 Explain how the society will be without the virtue of hayaa'. Support your answer with a hadeeth.

UNIT

D

CHAPTER

TWO

Males and Females

CHAPTER OBJECTIVES

- 1 Learn that males and females are partners in Islam.
- 2 Recognize the importance of avoiding temptations.
- 3 Recognize the importance of marriage.
- 4 Recognize the dangers of sexual relations outside marriage.
- 5 Learn and memorize the ayaat on lowering the gaze, the blessing of marriage, and the evil of zina in this chapter.
- 6 Learn and memorize the hadeeth on equity of men and women, and the one on encouraging people to get married.
- 7 Learn and memorize the ahadeeth on forbidding khulwah and touching between the two genders.

VOCABULARY

'Awrah عَوْرَة

Khulwah خُلُوَة

Ghadd-ul-Basar غَضُّ الْبَصَرِ

Zawaj زَوَاج

Zina زِنَا

Mahram مُحْرَم

D10

Males and Females are Partners

Allah says in Surat-un-Nisaa' (4:1)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ﴿١﴾ النساء: ١

"O People, fear your Lord who created you from one person (Adam), and created from him his partner (Hawaa'), and from them dispersed many men and women."

In this verse, Allah guides us to respect each other as fellow humans and creations of God. As men and women, we must respect that Allah created Eve, or Hawaa', from Adam. This gives men and women the capacity to interact in a respectful, cooperative, and harmonious manner.

With any partnership there must always be rules to govern the relationship between the two partners. Good rules help both partners benefit from the relationship. Allah has put down decreed rules to govern the relationship between males and females, whether they are married or not.



Muslim brothers and sisters in Islam should have the highest level of respect for each other. They should dress respectfully and modestly in the presence of each other. They must talk to each other in a friendly manner, without getting into personal matters. They should also avoid getting close, intimate, or physical. Instead of tempting each other to disobey Allah, they are concerned about protecting each other from disobeying their Lord.

Related Texts

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

The Believers, men and women, are supporters to each other: they enjoin what is good, and forbid what is evil: they pray, give charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is the Almighty, the Wise. [9:71]

عن أنس بن مالك رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إِنَّمَا النِّسَاءُ شَقَائِقُ الرِّجَالِ" رواه الدارمي والترمذي وأبو داود

Anas رضي الله عنه narrated that Rasoolullah said,

"Women are indeed sisters to men."

Reported by Ad-Darimi, Abu Dawood and At-Tirmithi

D11

One Nature, Different Roles

Males and females are equally humans and intellectual servants of God. No one is better than the other in these respects. They share the same nature and have a similar objective in this life; to worship Allah. However, God created them with some physical and emotional differences, to play different roles in this life. Allah says in the Qur'an, "The male is not like the female." [3:36]. These differences are opportunities not disadvantages.

Men can perform rough and physically challenging jobs that women cannot carry out. On the other hand, women can bear children and provide superb emotional and physical care for her children and family. The husband cannot perform these important tasks as well. Therefore, men and women should recognize their differences, while at the same time finding ways to complement each other, in a moral and positive manner.

Muslim Men and Women at School or Work

Living in a non-Muslim society makes it difficult for Muslims to try to remain chaste and moral. The norm in the non-Muslim society is for women to walk around without covering themselves properly. At the same time, if you do not look at people in the face when you are talking to them, it is seen as disrespectful and un-attentive.

So now consider the case of a young man in a classroom with a female teacher. Even though it is encouraged Islamically for men and women not to look at each other directly when they talk, the opinion of the majority of scholars is that the face is not part of the



'awrah. Therefore, the boy can look at the teacher in the face while talking to her, without focusing on her exposed hair or arms, for example.

What if the woman is a fellow classmate, and he is attracted to her? In this case, he should not look at her when they talk. As a matter of fact, he should avoid coming close to her, as long as there are no plans for them to get married in the near future. The Islamic rules require self discipline, and they are good for us in this world and the next.

Islam is a very practical way of life. Therefore, in exceptional and emergency situations, rules get somehow relaxed to save lives. It is permissible to look at the 'awrah of another person in emergencies and out of necessity. For example, if a woman cuts her leg or starts choking, a male doctor should not hesitate to give help. If the situation is not an emergency, he should refer the case to an equally competent female doctor, if one is available.

Selected Story



Amina always rode to school with her friend Gina from next door. Gina had her own car, and the two girls had been friends since fifth grade when Gina had moved in next door. Amina trusted Gina and felt that they were good friends. On this morning something changed. Gina told Amina that her friend Mark was going to start riding with them. Gina's little sister always rode in the front seat, so Amina and Mark would have to sit in the back seat. At first, Amina did not say anything because it was Gina's car, and she did not want to ride the bus because it took too long. Amina put her book bag next to her on the seat and Mark was always polite. After a week or so, Mark started sitting next to Amina at lunch and at school activities. She felt funny at first, but she did not say anything or get up, because it was just Mark, and she knew he was a nice guy. He would sometimes pat her on the back or touch her arm, and she did not mind because it was just Mark. One day Mark and Amina were sitting next to each other alone talking for awhile during lunch. Her Muslim friend saw this, and she asked her if her mom knew she had a boyfriend. Amina was really offended and said, "I don't have a boyfriend." She realized that she was getting too friendly with Mark, but at that point, she did not know how to stop the situation she had put herself in. She felt embarrassed in front of Gina, Mark, and her Muslim friends.

Avoiding Temptation

Allah created humans as males and females, and He made them naturally attracted to each other. This attraction sets the stage for establishing loving families and raising healthy children. Therefore, feelings of attraction and love are natural. Islam does not forbid these feelings, but prohibits close and intimate relations between men and women outside marriage. Allah requires males and females to get married before having close and intimate relations. Therefore, Allah requires boys and girls to avoid forbidden and harmful temptations. To do that, they should keep some distance between each other, and look away, especially in the following situations:

1. When they see people of the opposite sex who are not covering themselves properly. This is called **غَضُّ الْبَصَرِ** Ghadd-ul-Basar, which means lowering the gaze, or looking away. Allah says in Surat-un-Noor:

﴿قُلْ لِلْمُؤْمِنِينَ يَغْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ﴾ النور: ٣٠

"Say to the believers that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do." [Surat-un-Noor 24:30]

2. When they see someone from the opposite sex that is dressed properly, but they still feel attracted to them. The only exception to this rule is when you are seriously considering that person for marriage.

3. When they end up alone with a person from the opposite sex in a closed room, or a secluded place. This is called **خُلُوةٌ** Khulwah."

Related Texts

عن عمر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ما خلا رجلٌ بامرأةٍ إلا كان الشيطان ثالثهما"

رواه الترمذي

Omar رضي الله عنه narrated, "Whenever a man sits alone with a woman, the Shaytan becomes their third."

Reported by At-Tirmithi

4. When they come across bad images in magazines, posters, websites or TV shows. If they see something like this, then they must turn their eyes away, change the place, or just turn off the show. It is only if you look again to satisfy your desire, then you will be committing a sin. Allah said in Surat-ul-Israa':

﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾ الإسراء: ٣٦

"People will be asked [on the Day of Judgment] about what their hearing, sight, and their heart." [Surat-ul-Israa' 17:36]

So we must be very careful about what we listen to and what we look at.

5. When they go to the mall, park or other public places. It is not uncommon for men and women, boys and girls, to sit or walk around in public, and go places like parks and malls. Let's learn this important hadeeth:



عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله ﷺ: "إياكم والجلوس في الطُّرُقَاتِ"، قالوا: "ما لنا من مجالسنا بئد نتحدَّث فيها" فقال: "فَاعْطُوا الطَّرِيقَ حَقَّهَا" قالوا: "وما حقُّ الطريق" قال: "غَضُّ الْبَصَرِ وَكَفُّ الْأَذَى وَرَدُّ السَّلَامِ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ".

رواه البخاري ومسلم

Abu Sa'eed Al-Khudri narrated that Rasoolullah once said to the Sahabah: "Do not sit on the pathways." "We need sometimes to sit there," they responded. "Then give the road its due right," he said. "And what's that?" they asked. "Lowering the gaze, refraining from harming [the passing by], returning the greeting, enjoining the good, and forbidding the bad," he concluded.

Reported by Al-Bukhari and Muslim

Physical Contact



As young children, it is permissible for boys and girls to play with each other. However, as they get older and get closer to the age of puberty, they must keep some distance from each other. Once they reach puberty, it would be forbidden for them to touch each other. The only exception to this, according to some scholars, is shaking hands provided there is no fear of temptation or attraction. Even so, they consider this highly discouraged, because the Prophet ﷺ never

shook hands with a woman other than his wife.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ :
"وَاللَّهِ مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ - يَدَ امْرَأَةٍ قَطَّ"

رواه البخاري ومسلم

Aishah رضي الله عنها once said,

"By Allah, the Prophet's hand never touched the hand of another woman."

Reported by Al-Bukhari and Muslim

Boys and girls cannot play most sport games together. This is partially so because such activities are either dangerous or require physical contact. The other reason is that physical sports have a high likelihood of exposing a person's 'awrah. This does not imply that girls cannot play sports; they can. Aishah raced with the Prophet at least twice, but when men were not around. Girls can play sports with girls on the condition that they wear proper Islamic uniforms, and men are not around.

Marriage, the Only Lawful Way!

Allah made marriage the only way for males and females to experience a close and intimate relationship. This rule in Islam is made by Allah, who knows us better than we know ourselves. Marriage indeed enables men and women to form families, raise children, and help humanity to continue and prosper. They also inspire their children to become better Muslims and better members of society. This way, happy families will be formed everywhere, and happiness and peace will find their way in this world.



Marriage also leads to lasting love and

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٣١﴾ الروم: ٢١

mercy. Allah says in Surat-ur-Room,

"And among His signs that He created for you from yourselves partners to settle with and He granted you mutual love and mercy, in that are signs for those who think." [30:21]

According to Imam Ibn Majah, Al-Bayhaqi, and others, Ibn Abbas رضي الله عنه reported that Rasoolullah said, "There is no way for the two in love except marriage." If marriage is not possible, then the two must avoid any relation, like dating, until marriage becomes possible.



Hadeeth Shareef

عن عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ :
"يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَمَنْ لَمْ
يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ."

رواه البخاري ومسلم

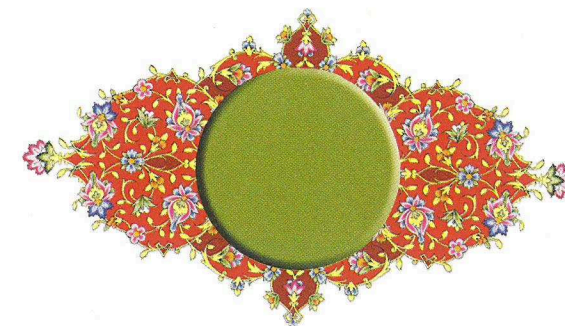
Abdullah Ibn Mas'ood narrated that Rasoolullah ﷺ said,
"Oh young men [and women], whoever can afford to get married should do so, and whoever is unable to afford it should resort to fasting, because it is a protection for him [or her].
Reported by Al-Bukhari and Muslim

Any deviation from the rule of marriage might bring short-term pleasure, but it would produce long-term suffering and misery in the society. Unfortunately, many people seek short term sexual pleasures outside marriage. They date, have boyfriends or girlfriends, and even cheat on their wives or husbands. This is called in the Qur'an زنا

zina; fornication or adultery. Allah did not only prohibit all forms of zina, but He considered it a crime. Allah says in Surat-ul-Israa':

وَلَا تَقْرُبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً
وَسَاءَ سَبِيلًا ﴿٣٢﴾ الإسراء: ٣٢

"And don't come near adultery: for it is a shameful (deed) and an evil way [of life]." [17:32].



Analogy

Obedying Allah's rules in life and in relationships is like the farmer who respects Allah's rules for growing.

- A successful farmer must till the soil, plant and water the seeds, and harvest at the right time of year. If a farmer is in a hurry and does not plow the field, most of the seeds will be wasted by birds or inclement weather. The farmer will have weak crops and will fail in the long term. In the same way, when men and women rush the relationship before marriage, they will also have similar long-term problems.

- If the farmer does not continuously take care of his field or garden, then he will have failed crop yields. In the same way, when husbands and wives don't continuously work to improve their relationship, it can become a burden on both of them.

- If the farmer harvests too early, the crops might not be ready yet, and if the farmer waits too long, a freeze might come and destroy the crops. In the same way, parents should help their sons and daughters get married, without pushing them too quickly or waiting too long.

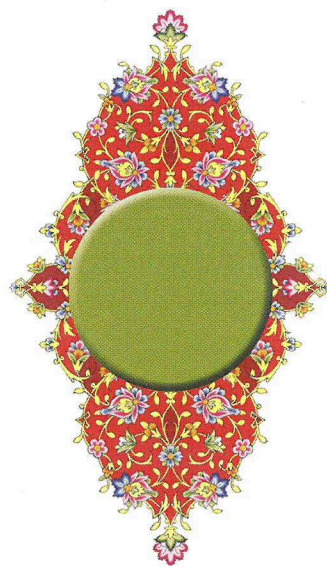
Modest Clothing and Appearance

It is very as important for girls to modestly cover the whole body, and avoid wearing tight outfits that reveal the body's shape. Girls will often think that if they just cover their hair and their body, then they are "okay." So it is not uncommon to see girls wearing tight long dresses, or shirts and pant, that expose their body shape during prayer or in public.

Boys should also exercise hayaa', particularly when they play sports or go swimming. Boys must cover themselves, at least from the waist to the knee. It is not acceptable to wear really tight outfits, or shorts that reveal one's thighs.

Girls must cover their body with loose modest clothing. Once they reach the age of puberty, they must cover everything except for the face and hands in public. Under certain circumstances, it is also encouraged to cover the face. The wives of the Prophet Muhammad, peace be upon him, used to cover their face in front of strange men.

Girls before the age of puberty should start practicing good dress habits, even though it is not a sin at that age to show their hair, for example. It is also important to remember that men and women must cover themselves from the waist to the knee, even amongst members of the same sex. The areas of the body that must be covered in front of other people is called the "awrah."



I Am a Muslim Woman

by Jenn Zaghloul



I am a Muslim woman.
Feel free to ask me why.
When I walk,
I walk with dignity.
When I speak,
I do not lie.

I am a Muslim woman.
Not all of me you'll see.
But what you should appreciate
Is that the choice I make is free.

I'm not plagued with depression.
I'm neither cheated nor abused.
I don't envy other women,
And I'm certainly not confused.

Note, I speak perfect English,
Et un petit peu de Francais aussi.
I'm majoring in Linguistics,
So you need not speak slowly.

I run my own small business.
Every cent I earn is mine.
I drive my Chevy to school & work,
And no, that's not a crime!

You often stare as I walk by.
You don't understand my veil.
But peace and power I have found,
As I am equal to any male!

I am a Muslim woman,
So please don't pity me.
For God has guided me to truth,
And now I'm finally free!

CHAPTER REVIEW

Projects and Activities

Activity 1:

Discuss with your classmates the following questions about the story of Amina at the beginning of the chapter:

1. What if Amina did not have a Muslim friend to remind her?
2. What could have been the repercussions of her behavior with Mark? (i.e. touching boys, sitting next to boys, private conversations with boys, going to boy / girl parties, going out to eat with boys / girls, dances.)
3. What would she have to do to get out of the situation?
4. Should she ask Allah for guidance and how?
5. How can she change her behavior so she won't get caught up in these types of situations, such as avoiding immodest communication like conversations, phone calls, emails, text-messaging, or passing notes.

Activity 2:

Draw the following:

1. Draw clothing that you think is appropriate for a Muslim boy or girl to wear in public.
2. Draw clothing that you think is appropriate for a Muslim to wear in front of others of the same gender.
3. Draw clothing that you think is inappropriate for a Muslim boy or girl to wear in public.
4. Draw clothing that you think is inappropriate for a Muslim to wear in front of others of the same gender.



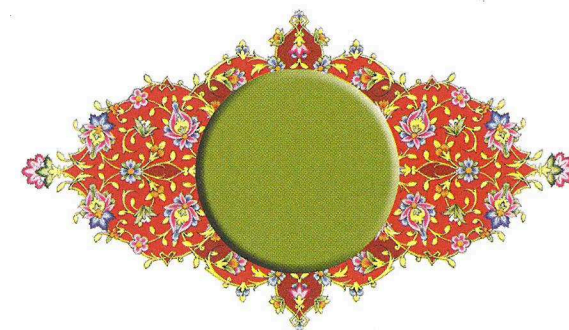
Stretch Your Mind

1. What does Allah mean by "You are a garment for them, and they are a garment for you?"
2. Explain in your own words the analogy of farming, and the intimate relation between males and females.
3. Why should we cover ourselves, even in front of the same gender? Discuss why this is important.
4. Write a letter to a friend who thinks about dating.



Study Questions

- 1 How does Islam see the general relationship between males and females?
- 2 What is the main lesson you learned from the story of Amina?
- 3 What is the only lawful intimate relation between males and females? Support your answer with an ayah and a hadeeth.
- 4 What is zina? Support your answer with a hadeeth.
- 5 What are the forbidden contacts between boys and girls?
- 6 State whether the following actions are halal or haram; support your answers with an ayah or a hadeeth:
 - a. Sitting alone in a room with a person from the opposite sex.
 - b. Touching a person from the opposite sex who is not a mahram.
 - c. Talking to a person from the opposite sex in a respectful manner.
 - d. Plucking eye brows.
 - e. Wearing tight clothes that shows the shape the 'awrah, for males or females.
 - f. Wearing make-up in public.
 - g. Looking with temptation at a person from the opposite sex.
 - h. Watching the "Miss World" contest.



UNIT D CHAPTER

THREE

The Islamic Etiquette of Clothing

CHAPTER OBJECTIVES

- 1 Learn the Islamic view of clothing.
- 2 Learn the concept of 'awrah.
- 3 Understand the standards of Islamic dress.
- 4 Learn and memorize the du'aa' of dressing.
- 5 Learn the lawful and unlawful types of clothing for males and females.
- 6 Learn and memorize ayaat 26-27 of Surat-ul-A'raf, and ayah 31 of Surat-un-Noor.
- 7 Learn and memorize the ahadeeth on the limits of 'awrah, forbidding men to wear gold, and forbidding each gender to imitate the other.

A Muslim teenager was confused about the proper Islamic dress, so she called her local Imam and asked, "Is it halal to wear plaid shorts or do they have to be a solid color?!"

It is common for teens all over the world to want to keep up with the latest fashions. The goal is to not let the pursuit of fashion go too far, so that inappropriate styles are adopted that really are not Islamically acceptable. Some teens strike the balance very well, while others will unfortunately push things too far by wearing, for example, black spandex body suits under the revealing and skimpy clothing that are in fashion right now. They try to justify their clothing by claiming that because they aren't showing any skin,

this is good enough to comply with the Islamic dress code. Deep in their hearts they probably know that what they are wearing is not good. The fact is that they have become "fashion victims," which severely impairs their sense of reason! Some teenagers develop the desire to become "hip and cool," and they wish to fit in with their peers. This allows lines to blur between modest Islamic dress and unacceptable fashion.

There is a common misconception that to dress Islamically, women have to wear black robes with no style, and all men are to wear white. In this chapter, we will consider what the requirements of Islamic dress are. First, let's learn what the Qur'an says about clothing:

Clothes in the Qur'an

﴿يَبْنَىٰٓ ءَادَمَ قَدْ اَنْزَلْنَا عَلَیْكُمْ لِبَاسًا یُّوْرِی سَوَءَ تَکُم وَرِیْشًا وَلِبَاسُ التَّقْوٰی ذٰلِکَ خَیْرٌ ذٰلِکَ مِنْ ءَاٰیَتِ اللّٰهِ لَعَلَّهٗمْ یَذَّکَّرُوْنَ ﴿٣٦﴾ یَبْنَىٰٓ ءَادَمَ لَا یَفْنِنَنَّکُمُ الشَّیْطٰنُ کَمَا اَخْرَجَ اٰبَوَیْکُم مِّنَ الْجَنَّةِ یَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِیُرِیَهُمَا سَوَءَ تَہِمًا ۚ اِنَّهٗ یُرِیْکُم هُوَ وَفِیْہِ مِنْ حَیْثُ لَا تَرَوْنَهُمْ ۗ اِنَّا جَعَلْنَا الشَّیْطٰنَ اَوْلِیَآءَ لِلَّذِیْنَ لَا یُؤْمِنُوْنَ ﴿٣٧﴾﴾

[7:26] O children of Adam! We have indeed sent down to you clothing to cover your nakedness, and (clothing) for beauty. But the garment of piety is the best. These are the signs of Allah so, they may be mindful.

[7:27] O children of Adam! let not the Shaytan trick in the same manner as He got your parents out of the Garden, pulling off from them both their clothing to expose their shame, for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends (only) to those without faith.

[Surat-ul-Araf 7:26-27]]



Du'aa'

"الْحَمْدُ لِلّٰهِ الَّذِی رَزَقَنِی مِنَ الرِّیَاسِ مَا اَتَجَمَّلُ بِہِ فِی النَّاسِ وَاُوَارِی بِہِ عَوْرَتِی"
رَوَاهُ الْاِمَامُ اَحْمَدُ

"Praise be to Allah, who granted me the clothes that made me look good in front of people and cover my body."

Clothing should really be viewed as a means to cover our bodies, and to protect our modesty "the 'awrah." It is also a way to appear nice and neat among people.

What Is 'Awrah?

'Awrah is an Arabic term that has no exact word in English. It refers to the parts of the body that need to be covered in different situations. 'Awrah can be different for males and females. The following table explains the 'awrah of males and females in different situations.

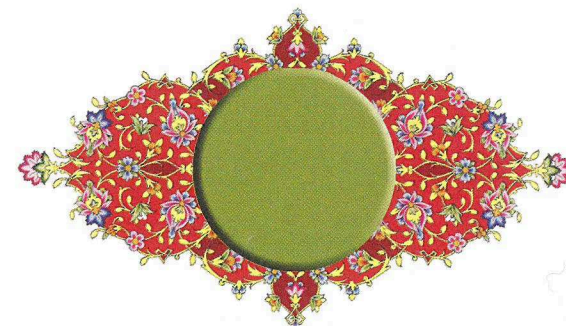


Table: 'Awrah for Males and Females

| | Person | In Public | With Same-Sex Relatives | With Opposite-Sex Relatives | Emergency and Extreme Situations |
|---|--------|--|-------------------------|--|----------------------------------|
| 1 | Man | Navel to Knees | Navel to Knees | Mahram ¹ : Navel to Knees Non-Mahram ² : Neck to Knees | Open, as necessary. |
| 2 | Woman | Head to toe, except hands and face | Neck to Knees | Mahram ³ : Neck to Knees Non-Mahram ⁴ : Head to toe except hands and face.* | Open, as necessary. |

¹ Mother, grandmother, daughter, granddaughter, sister, niece and aunt.

² Cousin and sister-in-law.

³ Father, grandfather, son, grandson, brothers, nephew, and uncle.

⁴ Cousin and brother-in-law.

⁵ Surgery, Rescue, Doctor Visits (When same sex doctor is not available).

⁶ Mother, grandmother, daughter, granddaughter, sister, niece and aunt.

⁷ Cousin and sister-in-law.

⁸ Father, grandfather, son, grandson, brothers, nephew, and uncle.

⁹ Cousin and brother-in-law.

* Some scholars say that women must also cover their face and hands. This contradicts many authentic ahadeeth that allow women to show the face and hands, without make-up, of course. The feet must also be covered according to the majority of scholars. Imam At-Tirmithi and Abu Dawood reported that Prophet Muhammad ﷺ ordered Ummu Salamah and Ai'shah to cover their feet during salah and in public.



عن عبد الله بن جعفر رضي الله عنه قال : قال رسول الله ﷺ :
" ما بين السرة إلى الركبة عورة ."

رواه الحاكم

Abdullah Ibn Ja'far رضي الله عنه once said to a group of men,
"The Prophet ﷺ said: 'Between the navel and the knee is
'Awrah' [for males]."

Reported by Al-Hakim

Showing Off!

It is common among teens and adults to show off in front of their peers when they wear "cool" clothes. Muslims must not boast and brag about their outfits. It is haram in Islam to feel and show arrogance in any way, including through the clothing one wears.

In the past, some people would wear clothing with pride and arrogance. Prophet Muhammad ﷺ prohibited acting in a boastful manner by donning clothing that indicated wealth and status. For example, some men would wear robes with trains that dragged along the ground as they walked to show off their status. They tried their best to look special and attract others' attention. They didn't care about the feelings and emotions of humble and poor people around them who were less fortunate. In fact, many people used to have garments that barely covered their knees, or a little lower. Therefore, the Prophet prohibited Muslims from wearing long clothes, lower than ankles, as a way to show their pride.

Islamic Standards of Clothing

When we consider evaluating fashion, we must first refer to the basic Islamic principles of modest clothing:

1. Men and women are allowed and even encouraged to wear neat, clean clothing in public. A man once asked Prophet Muhammad ﷺ if wearing neat clothes and shoes could be haram. He answered: "Allah is beautiful and loves beauty."

2. Men and women should refrain from wearing any type of clothing that is provocative, and might attract the forbidden looks of others. Allah says in Surat-un-Noor:

﴿وَلَا يَبْدِيَنَّ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبَنَّ
خُمُرَهُنَّ عَلَى جُيُوبِهِنَّ﴾ النور: ٣١

"And they should not display their beauty except what appears thereof [rings, bracelets], and let them cover their bosoms with parts of their khimars [scarves]." [24:31]

3. Men should cover most of their bodies from the neck down. However, in certain situations, like during sports and physical labor, they must at least cover the area from the waist, or the navel, to the knees in front of men or women. It is also encouraged to wear a shirt around women so that one is not showing off the physique to the opposite sex.

4. Women must cover everything except for the face and hands in public. When they are in private or just around women, they can uncover their hair, arms, legs to the knee, and wear relaxed clothing. Allah says in Surat-ul-Ahzab:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ عَفُورًا رَحِيمًا ٥٩﴾ الأحزاب: ٥٩

Haram and Halal

Haram for Men:

There are certain clothes, jewelry, and fashions that are haram for men to wear. They include the following:

1. Gold Jewelry and Silk-Based Clothes.

Any clothes made of silk are prohibited for men in Islam. Prophet Muhammad ﷺ wore silk a few times; then Allah made it haram for Muslim males. Prophet Muhammad ﷺ once carried gold jewelry and silk clothes and



Wearing rings that are made of silver is lawful for men. It is known that Prophet Muhammad used to wear a silver ring.

"O Prophet! Say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known [as Believing women], and thus they will not be annoyed or harassed; and Allah is Forgiving, Merciful." [33:59]

5. Covered areas must not be visible through transparent fabric, nor can one's physical shape be observed through tight clothing.

6. Men should not wear clothing that is directly and commonly associated with women, and women should not wear clothing that is directly and commonly associated with men. Prophet Muhammad ﷺ said, "Allah curses men who imitate women, and women who imitate men."

said, "These are unlawful for the men among my people." In another hadeeth, the Prophet ﷺ said, "Whoever wears silk in this life will not wear it in the next life [in Jannah]."

As for gold, Imam Muslim reported that Ali Ibn Abi Talib رضي الله عنه once said:

نهاني رسول الله عن التختم بالذهب
"Rasoolullah prohibited me from wearing golden rings."

2. Imitating women:

Sometimes we see men wearing women's clothing, jewelry, and even make-up. They adopt feminine hairstyles and fashion. Don't you think they look strange and unnatural? Prophet Muhammad ﷺ prohibited men from dressing and behaving like women, and vice versa. Imam Al-Bukhari reported that Ibn Abbas once said:

"لعن رسول الله الرجال المتشبهين بالنساء والنساء المتشبهات بالرجال."

"Rasoolullah cursed men who imitate women, and cursed women who imitate men as well."

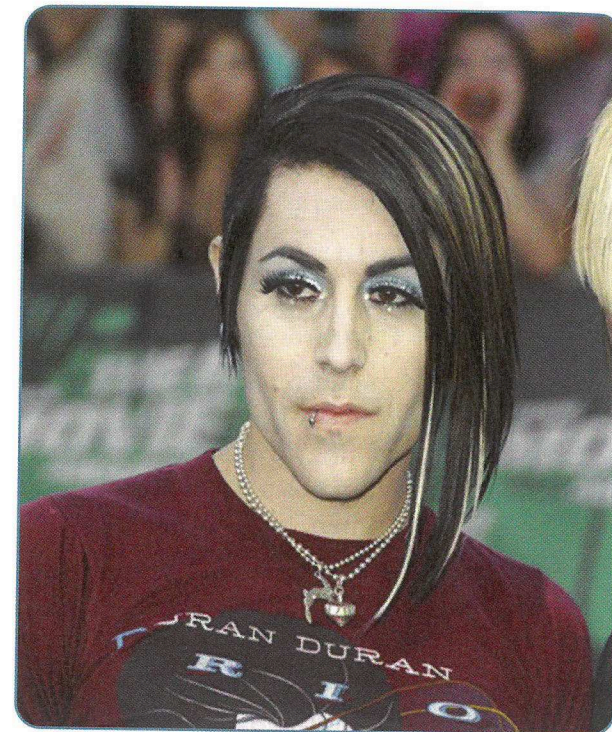
3. Revealing clothes.

Any clothes that reveal men's 'awrah, or private parts, are haram to wear. According to most scholars and imams, a Muslim male must cover the area from the navel to the knees. In the Maliki school of fiqh, the 'awrah of a male Muslim is what is usually covered with one's underwear. This is due to reports that there were occasions when the Prophet ﷺ was seen with part of his thigh exposed. However, there are many authentic ahadeeth that prohibit showing one's thighs, as shown below:

Imams Ahmad, At-Tirmithi, and Abu Dawood reported that Rasoolullah was in the masjid and saw a Sahabi called Jurhud, who was lying down, and showing part of his thigh. The Prophet ﷺ then ordered Jurhud to cover his thigh and said to him:

الفخذ عورة

"The thigh is 'Awrah."



A man trying to imitate women by wearing make-up, female ornaments, and styling his hair. Did this make him look better?!

Haram for Women

1. Revealing and Tight Clothes.

Any clothing that reveals the woman's 'awrah is obviously haram to wear. According to most scholars and imams, a Muslim female must cover all her body except her face and hands. Once Asmaa' bint Abi Bakr, Aishah's sister, came to visit her sister. She wore some see-through and tight clothes. When Prophet Muhammad ﷺ saw her, he didn't like the way she dressed. So he said: "O Asmaa', when the girl reaches the age of puberty, she must properly cover all of her body, except her face and hands."

The above hadeeth and others confirm that uncovering the 'awrah is prohibited. Revealing the 'awrah by wearing tight or see-through clothes is forbidden as well. Wearing tight shirts, pants, dresses or skirts that cover the skin, but shape the body's figure, make girls look attractive for males. Some girls

even wear tight shirts or outfits that have wording or designs on the chest or other naturally attractive parts of their bodies. This behavior obviously attracts men's attention and would lead to temptation. This behavior is prohibited in Islam according to all schools of fiqh.

2. Makeup and Perfume

Wearing makeup and putting glittery lip gloss on is forbidden, because it would attract boys to focus on the girl's facial features. Using a soap that has a clean fragrance would be fine for women, but putting on perfume that could attract the attention of men would not.

Some girls wear proper dress code, but they also wear make up. This defeats the very purpose of hijab, because cosmetics obviously make girls look even more attractive. Allah says in Surat-un-Noor:

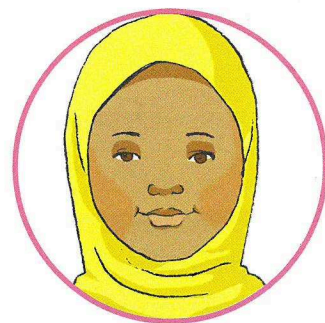
﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾﴾ النور: ٣١

"And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must

ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their fathers in law, their sons, their sons in law, their brothers or their nephews, or their female relatives and friends, or their servants, or male servants free of physical needs, or small children; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! Turn you all together towards Allah, that you may attain bliss." [24:31]

Girls must also avoid plucking their eye brows like many do in current days. Abdullah Ibn Abbas narrated that Prophet Muhammad ﷺ cursed the woman who plucks her eye brows, and the one who does it for her. [Reported by Abu Dawood]

At home or in private settings, a Muslim woman can wear perfume and make-up.



Hijab



You look at me and call me oppressed,
Simply because of the way I'm dressed.

You know me not for what is inside;
You judge the clothing I wear with pride.

My body is not for your eyes to hold,
You must speak to my mind, not my feminine mold.,

I'm an individual. I'm no man's slave.
It's Allah's pleasure that I only crave.

I have a voice, so I will be heard,
For in my heart I carry His word.

"O ye women, wrap close your cloak,
So you won't be bothered by ignorant folk."

Man doesn't tell me to dress this way;
It's law from God that I obey.

Oppressed is something I'm truly not,
For liberation is what I've got.

It was given to me many years ago,
With the right to prosper, the right to grow.

I can climb mountains or cross the seas,
Expand my mind in all degrees.

For God Himself gave us liberty,
When He sent Islam, to you and me !

Author Unknown

CHAPTER REVIEW

Projects and Activities

Activity 1:

Consider the following for girls. Are they forbidden, discouraged or permissible?

- 1- Text written on the back of your pants.
- 2- Flashy colored scarf.
- 3- Text written on the front of your shirt.
- 4- Shoes that make a clicking noise when you walk.
- 5- Wearing pants instead of a skirt, especially pants that are tight and show the shape your figure.
- 6- Wearing a loose sweat shirt, and rolling up the sleeves.
- 7- Letting hair fall out from the front and/or the back of a scarf.
- 8- Wearing a loose shirt that just covers the buttocks, and tight pants.
- 9- A low cut neckline that your scarf does not cover.

Activity 2.

Consider the following for boys. Are they forbidden, discouraged or permissible?

- 1- Wearing shorts that go above the knee.
- 2- Changing in front of your friends.
- 3- Changing in front of your brother.
- 4- Playing sports without a shirt on in front of girls.
- 5- Text written on the back of your pants.
- 6- Wearing a tight shirt in front of girls.
- 7- Looking at girl's fashion magazines.
- 8- Wearing perfume in public.
- 9- Text written on the back of your pants.

Activity 3.

Do some research:

In your schooling, you will only learn the answer to a number of questions. So it is very important to develop the skills of independent critical thinking, and knowing where to turn to for answers. Research the following issues using websites like www.Islamonline.net, www.Islamicity.com, and others to learn what the Islamic stance is on them:

- 1- Body piercing
- 2- Tattooing
- 3- Plucking eyebrows
- 4- Nail polish

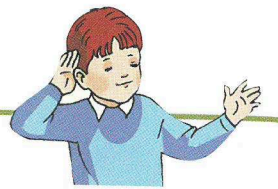


Stretch Your Mind

1. What does Allah mean by "But the garment of piety is the best"?

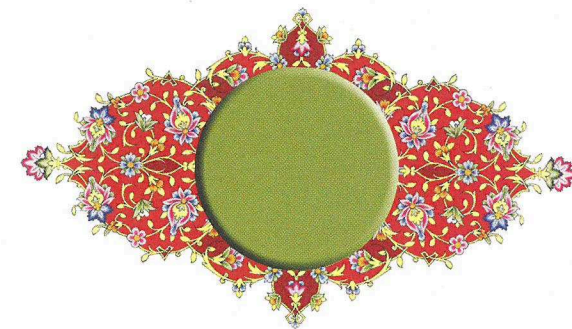
وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ؟

2. Compare and contrast the 'Awrah for men and women in Islam.



Study Questions

- 1 What is the purpose of clothing in Islam? Support your answer with an ayah.
- 2 What is the du'aa' the Prophet used to say when he put on his clothes?
- 3 What are the standards of acceptable fashion in Islam?
- 4 What parts should men and women properly cover with clothing?
- 5 What is the hukm, or ruling, concerning hijab for Muslim women? Support your answer with ayaat and a hadeeth.
- 6 Describe three prohibited styles of clothing for men.
- 7 Describe three prohibited styles of clothing for women.



UNIT D CHAPTER FOUR

Hijab, an Act of Modesty

CHAPTER OBJECTIVES

- 1 Explore the roots of hijab in ancient nations.
- 2 Understand why Islam requires hijab as a dress code for Muslim women.
- 3 Appreciate the benefits of hijab.

VOCABULARY

Hijab حجاب

Khimar خمار

Jilbab جلباب

Niqab نقاب

The scene of women wearing hijab is not an uncommon one in the Muslim world. As a matter of fact, most Muslim women in the Muslim world wear some type of hijab. Even in non-Muslim countries, many Muslim women wear hijab. A few years ago, a ban was introduced in France which prohibits Muslim girls from wearing the head covering in French public schools. Some observers attribute this unfortunate action by the French government to its fear of the spread of Islam, and the Islamic lifestyle, in France. In this chapter, you will learn about the importance of hijab in Islam.

Hijab in Ancient Religions

The practice of hijab حجاب, which is also known as "the veil," was part of everyday dress for women in ancient Christian and

D32



Jewish communities. It is still observed today within some of these communities. Orthodox Jewish women cover their hair with scarves, or even wigs. Some Catholic nuns maintain this dress code today. Some women in Christian communities in Europe and the Middle East continue to cover their hair, too.

Indeed, Maryam, the mother of Prophet 'Isa عليه السلام, is believed to have worn a head covering. We can also see that there are several references to the practice of the veil in both the Old and New Testaments. In the following verse, the Bible gives the woman the choice of wearing the veil or shaving her hair! "...if a woman does not have her head veiled, she may as well have her hair cut off. But if it is shameful for a woman to have her hair cut off or her head shaved, then she should wear a veil," I Corinthians 11:6.

Why Hijab?

One may ask why a Muslim girl should wear the hijab. Why should she go through the "inconvenience" of putting on the hijab whenever she goes outside, or whenever a

male non-Mahram relative, friend, or neighbor comes to visit? Also, why should Muslim girls go through such difficulties like those experienced by Muslim teens in France, being unable to receive a public education if they choose to wear hijab? In this chapter, you will learn the Islamic rules of hijab.

The answer to all these questions can be summed up in one brief sentence: Allah wants Muslim women to wear hijab because it is better for them and society as a whole. Imam Al-Bukhari reported that 'Omar Ibn-ul-Khattab once said, "Allah agreed with me on three things... (2) And as regards the veiling of women, I said 'O Allah's Apostle! I wish you ordered your wives to cover themselves from the men, because good and bad ones talk to them.'" So the verse of the veiling of the women was revealed. Allah says in Surat-ul-Ahzab:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ عَزُومًا رَّحِيمًا ﴿٥٩﴾ الأحزاب: ٥٩

D33

"O Prophet! Say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known [as Believing women], and thus they will not be annoyed or harassed; and Allah is Forgiving, Merciful." [33:59]

This ayah orders the Muslim woman to cover all her body, head to toe, with the jilbab. Jilbab is the Arabic word for the one piece garment that covers the whole body, from head to toe. Sometimes, Muslim women used to put their jilbab over their shoulders and cover their heads with a khimar. Khimar in Arabic means a scarf or head wear. But some women used to keep the ends of the khimar loose or cast it behind their backs. This way they showed their necks and bosoms. Therefore, Allah ordered them to cover their necks and bosoms properly with the hanging parts of their scarves. Allah says in

ayah 31 of Surat-un-Noor:

﴿وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾ النور: ٣١

"And say to the believing women that they cast down their looks and protect their chastity. And they should not display their beauty except what appears thereof [rings, bracelets], and let them cover their bosoms with parts of their khimars [scarves]." [24:31]

Aishah رضي الله عنها, the wife of the Prophet, said that the Muslim women obeyed Allah immediately. Even though they were not in the practice of covering properly before, they didn't hesitate to do whatever Allah wanted them to do.



Benefits of Practicing Hijab

1. An act of obedience.

The hijab is an act of obedience. Allah says in the Qur'an: 'It is not for a believer, man or woman, when Allah and His messenger have ordered a matter that they should have an option in their decision. And whoever disobeys Allah and His Messenger has indeed committed a plain error.' (33:36).

2. The Hijab is Iffah (Chastity).

Allah made the adherence to the hijab a sign of chastity and modesty. In the above ayaat, there is evidence that it is harmful for the Muslim woman to show her beauty. The harm happens when the woman attracts the evil looks and actions of males around her. Immoral and sometimes criminal acts could happen when men get attracted to women

who reveal their beauty, or behave in a tempting way. When the cause of attraction ends, the restriction is removed. This is illustrated in the case of elderly women who may have lost every aspect of attraction. Allah سبحانه وتعالى made it permissible for them to lay aside their outer garments.

3. The Hijab is Taharah (Purity)

Allah سبحانه وتعالى has shown us the hikmah (wisdom) behind the mandating of the hijab: "And when you ask them (the Prophet's wives) for anything you want, ask them from behind a Hijab [a barrier or cover], that is purer for your hearts and their hearts." [33:53].

D34

The hijab helps keep hearts of believing men and women pure, because it screens against the desire of the heart. Without the hijab, woman's beauty and attractions will show in public. That is why the heart is more pure when the sight is blocked (by Hijab). The hijab cuts off the ill thoughts and the greed of the sick hearts.

"Do not be soft in your speech, [prevent] whose heart has an evil desire from being moved with desire, but speak in an honorable manner." (33:32)

4. The Hijab is a Protection

It is clear that the hijab protects the Muslim girl or woman against evil looks and advances of careless men. In modern societies, rape and harassment are common crimes. Revealing clothes usually attract the attention of evil men and tempt them to attack or harass vulnerable girls and women. Therefore, Allah wanted to protect women from such possible harm. Allah says,

"...this [hijab] will be more proper, that they may be known [as Believing women], and thus they will not be annoyed or harassed." [33:59]

5. The Hijab is Taqwa (Righteousness)

Allah سبحانه وتعالى says in the Qur'an: "O children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc) and as an adornment. But the raiment of righteousness, that is better." [7:26]. The widespread forms of dress in the world today are mostly for showing off, and hardly serve as a cover and shield of the woman's body. To the believing women, however, the purpose of clothing is mainly to safeguard their bodies and cover their privacy. It is an act of taqwa (righteousness).

6. The Hijab is Iman (Belief or Faith)

Allah سبحانه وتعالى did not address His words about the hijab except to the believing women, Al-Mu'minaat. In many cases in the Qur'an, Allah refers to "the believing women." A'ishah رضي الله عنها, the wife of the Prophet ﷺ, addressed some women from the

tribe of Banu Tameem who came to visit her improperly dressed, wearing light clothing. "If indeed you are believing women, then truly this is not the dress of the believing women, and if you are not believing women, then enjoy it."

7. The Hijab is Hayaa' (Modesty)

There are two authentic ahadeeth which state: "Each religion has a morality and the morality of Islam is hayaa'," and "Bashfulness is from belief, and belief is in Al-Jannah (Paradise)." The hijab fits the natural bashfulness that is a part of the nature of women. One sign of hayaa' is to cover properly. Ya'la Ibn Umayyah narrated that the Prophet ﷺ said: "Allah, Most High in Heaven, is Hayiyy (Bashful), Sitteer (Shielder). He loves hayaa' (Bashfulness) and sitr (Shielding; Covering)." The Prophet ﷺ also said: "Any woman who takes off her clothes in other than her husband's house (to show off for unlawful purposes), has broken Allah's shield upon her." The hadeeth demonstrates that depending upon the kind of action committed, there will be either reward (if good) or punishment (if bad).

8. The Hijab is Ghayrah (Protection/Defense)

The hijab fits the natural feeling of Ghayrah, which is intrinsic in decent men who do not like people to look at their wives, sisters or daughters. Ghayrah is an emotion that drives a man to protect and defend all the women who are related to him, against the evil looks and behavior of strangers. The true Muslim man has ghayrah for all Muslim women. In response to their lustful tendencies, sinning men look with desire at other women. They may also not mind that other men look at their wives, sisters, or daughters. The free mixing of the sexes and the absence of hijab destroys the natural ghayrah in men. Islam considers ghayrah an integral part of faith. The dignity of the wife or daughter, or any other Muslim woman, must be highly respected and defended.

Source: <http://www.islamworld.net/Hijabvirtue.html> (With some modification).

D35



Hijab is Behavior

Is hijab simply an item of clothing? Many girls and women think that they can practice hijab by only wearing the khimar, or the scarf, even if the rest of their dress is revealing or tight. Others think hijab is only about covering their bodies with proper Islamic dress. Indeed, clothes are an important component of hijab, but the dress code must be accompanied by modest behavior with others, especially with members of the opposite sex.

As you learned earlier, hijab in Arabic means a "barrier" between two things. Therefore, hijab should put a barrier between the girl and the unwanted attention of the men around. We should not limit our understanding of the hijab to just the piece of fabric. Rather, hijab reflects proper dress, along with adhering to a chaste attitude and decent behavior as well.

There are girls who physically cover their bodies. But in reality, they are more exposed

than a woman who uncovers her hair and wears a short-sleeve shirt. Playful behavior is difficult to define, but people know it when they see it. Giggling and loud voices next to boys, mixing with men, touching them, and improper conversation and body language, are all signs of improper and "playful" behavior.

When you commit to wearing the hijab you need to ask Allah to purify your intentions, and help you demonstrate the proper dress, right attitude, and decent behavior.

I Want to Wear Hijab, But!

There are two ways to think about starting to wear Hijab:

1. It is better to go slowly if you're just starting to wear hijab. Don't overburden yourself. Take one step at a time. Just putting on a scarf is a big step for some. Try to cover your mid-body area loosely and your hair first, then work on full body loose clothing. Attend also to other issues like make-up and nail polish.

2. Go cold turkey. Cover your hair, wear long loose clothing, no make up, etc. right from day one.

Islam is the natural path and we have to obey Allah. Following a complete and total mind set of full hijab right from that start is the best approach for some people. Others, however, may need to ease into the actual working part of hijab. Based on your personality, inner strength, and your circumstances, choose the best path for you on your choice to wear and live the hijab.



It's a Habit Thing

Our environment can be such a major influence on us. The society we live in influences the way we live. The western societies are very effective at promoting certain lifestyles that unfortunately do not fit with the principles of Islam. Also, if we spend a lot of time with people who are not Muslim or who don't wear the hijab, we can easily fall into a habit of dressing in a non-Islamic way.

Dressing a certain way can become a habit that is difficult to break. Make sure you spend time with sisters who do observe hijab. They will be a wonderful source of encouragement to you. We all need good examples of how life can be fulfilling and fun, without compromising your Islamic identity.

It might be difficult to wear hijab in the beginning, but you have to make the sincere intention to obey Allah. Trust that He knows what is good for you, and have the desire to

try your best under all conditions. When you do that, then it is possible to follow an outward level of modest clothing, and it will become part of who you are. You will feel proud to show the world that you are an obedient Muslimah, and your confidence will increase. Once you get used to it, you will be a positive influence on other sisters, who will also do the same, and it will not be "a big deal."

What Should Boys Do?

Muslim boys should respect and support their Muslim sisters. Brothers and sisters in Islam should always support each other. Some immature girls will often play with their scarf or their hair to get attention. You need to help them by not giving them the bad attention that they want. Let the teachers and parents handle the girls who are playing around. Support the girls who are dressing properly by giving them even more respect and space in recognition of their good efforts.

TYPES OF HIJAB

Proper Hijab

She covers all her body with loose, flowing clothing like jilbab, abaya, or any equally protective style of clothing. Nothing appears except her face and hands, even when she is walking or bending over. She avoids tight,

see-through or figure-revealing clothing. She doesn't wear make-up, perfume, or much jewelry. She avoids any color, style, or behavior that attracts or invites evil looks or advances of people around her.

Types of Proper Hijab



A coat loosely falls from the shoulders and properly covers the upper part of the body, and a long skirt is worn under the coat which falls reaching the ankles. A scarf is worn covering the hair.



A loose, long coat falls from the shoulders and reaches the ankles. It is also worn with a scarf covering all the hair.



A scarf, covering the hair fully, can be worn along with a loose coat or shirt, falling to the knees, with trousers. (Hair should not be seen from below the scarf).



This hijab, commonly known as the Abaya, is a single piece of material that falls from the shoulders and down to the feet. A scarf, too, can be worn over it, to cover all the hair.

Improper Hijab



Convertible Hijab:

The scarf goes up and down, showing parts of or all her hair. Her sleeves may go up and down also.



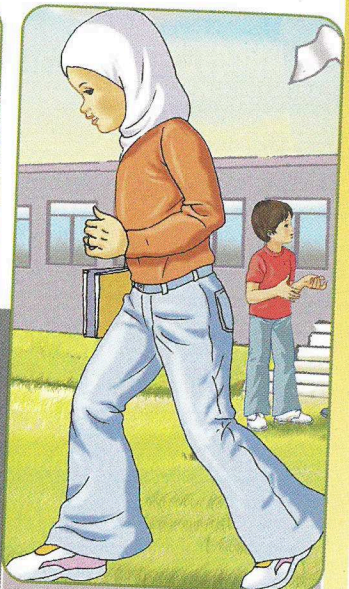
Make-up Hijab:

She cares a lot about her make-up. She wears lipstick, polishes her nails, and fixes up her eyebrows and eyelashes.



Pop-Corn Hijab:

She may wear a proper or improper Hijab, but she behaves in an improper manner in public. She moves a lot attracting the attention of boys. She laughs and giggles loudly, and her body language invites unhealthy attention and improper reactions.



Tight Hijab:

She puts on a scarf, but she wears tight jeans and shirts. This tight outfit reveals her shape. She doesn't cover her shirt and jeans with a loosely flowing long shirt or coat.

Society Without Modesty

- 42% of women in the U.S. military are sexually assaulted. A woman is raped every six minutes.
- Three out of four women will be victims of violent crimes. And one out of five will be raped in their lifetime.
- Every other U.S. woman has been approached by at least one person who tried to rape her.
- "Thirteen year old rapists are not uncommon; neither are 8 year old victims." [N. Y. Times 13 June 89].
- "During the years 1985-1990 more than half of all births to 18- and 19- year old women in the U.S. were out of wedlock." [Census Bureau Report, N.Y. Times 84 Dec 91]

CHAPTER REVIEW

Projects and Activities

Activity 1:

Discuss with your classmate or parent if the following practices are allowable or forbidden in Islam:

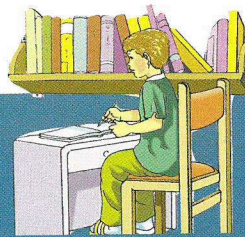
- 1- Asmaa wears a tight T-shirt and a pair of jeans.
- 2- Sarah wears a flashy colored scarf.
- 3- Sabeen wears a T-shirt with a text written on it that says "Love is beautiful."
- 4- Sa'diyyah's puts on shoes that make a clicking noise when she walks.
- 5- Iman wears a loose sweat shirt but she rolls up the sleeves to the elbow.
- 6- Dalal lets her hair come out from the front and/or the back of a scarf.
- 7- Mona wears a loose shirt that just covers the buttocks, and tight pants.
- 8- Uzma wears a low-cut neck line that her scarf does not cover.
- 9- Aishah wears jilbab and giggles loudly in the hallways of the school.
- 10- Rawan wears hijab but puts on some make-up.

Activity 2.: Hijab Around the World.

What is considered flashy and excessive is different from culture to culture. Try to find pictures of the kinds of hijab that are worn around the world. You will be amazed to see the variety of styles that are considered acceptable in the different parts of the world.

Activity 3: Hijab Show for Girls

With your classmates, organize a hijab fashion show. In the show, display different styles of proper hijab.



Stretch Your Mind

1. What does Allah mean by :

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾ النور: ٣١

"and let them cover their bosoms with parts of their khimars [scarves]." [24:31]

2. A person emailed you and said that there is nothing in the Qur'an that talks about covering the head for Muslim women. What would you email him or her back?

3. Compare and contrast proper and improper styles of hijab.



Study Questions

- 1 Was hijab worn before the time of Prophet Muhammad? Support your answer with a text from previous books.
- 2 How does Allah describe the dress of Muslim women in the Qur'an?
- 3 What parts should Muslim women properly cover with clothing?
- 4 Define Hijab, Jilbab, Khimar, and Niqab?
- 5 What is the hukm, or ruling, concerning hijab for Muslim women? Support your answer with an ayah and a hadeeth.
- 6 Is hijab only a type of clothing? Explain your answer.
- 7 Describe what will happen to society when revealing clothes is the common fashion, and modest styles are abandoned.

